

tered the table. The first dish that took my at-

ing to my palate; usually, there was a disk of hams or Columbian pork loin—this was irreducible to me, on account of its great size;—thirdly, a firenosed capon, amenable to the consequences of the presence of garlic used in dressing it, garlic being my aversion;—but I had no stomach for these three repeated dishes, these were one of the most insupportable, well-dressed fish; at the sight of which the contents of my heart were choked, and I immediately fled, so my dream will not be realized.

The general superiority of fish over other meats of this island, had made me seek *poisson*. I knew not what kind of fish it was; this I was to be wondered at, for the fancy fishes are here so numerous, that one may reside in Trinidad seventy years without having half of them.

It was sufficient that it looked tempting to induce me to try its taste, and its good surprised its appearance, as the report was only of a fish, dinner and supper, *brou-fish* in use, I ate small ravenously; the corns and herbs (I heard made from Indian corn) served so good eating, that I was a wholen loaf, of which there was none at table.

Reverently did Dom Jean press me to eat of my plate, and try the other dishes—in I found the fish so good, and had such an insupportable aversion to vegetables, herbs, and garlic, that I was thrice helped to fish; when, garlic, and the contents of my third plate, whether from the effects of the journey, my long fasting, or the state of digestion from having eaten too much

"No, but, or from all those oceans combined, I know not! but I felt a sudden shudder, a little uneasiness, and a sensation a little like that caused by a spirit. Not being able to proceed in my search by way of doing something, while the fish and Pedro were eating, I examined curiously the underside of the fish on my plate. As I was a bit of an ichthyologist, I perceived that the scales and even of its leanness, was of that which is by naturalists called the cartilaginous kind. Addressing my host, I said:

"Come to dinner now, friends, *don't!*" (What do you call that fish, *Señor?*)

"Idiotism," was the reply; but as I did not know what *Idiotism* meant, I applied to Pedro Juan to tell me its name in English.

"Idiotism," said he.

"*Idiotism—ha!*" I dropped my knife and fork; for I had helped to take one of those suggestions the week before, which had been to catch a black child; and the hurried appearance of the

and increased the unpleasant sensation, before
 spoke of to that degree, that I actually turned
 pale.
 "Shark!" I repeated.
 "Yes," said Pedro coolly; "shark out soon,
 why not man out shark?"
 I rushed from the room—
 SHARK?
 SHARK!!
 THE SHARK!!!
 The prophecy of Queno was literally fulfilled.
 I went to bed without my dinner.

THE LADY'S FRIEND.

REPTILARIUM.
 On the Marriage of R. M. Morris, Esq. to Miss Anna
 J. Swan.

BY S. WOODWORTH.

The flame that burns on Hymen's shrine,
Is kindled by Love's fragrant breath,
For ever glows, a light divine,
That brightens at the touch of death.
For never consummated love has ever
Through a united heart incoherent run,
And sought in heaven or earth can solve
The cord that joins congenial souls.

The sacred couch is heaven on earth,
If truth and justice be thine own,
And love be true, and life be worth,
And duty be thy constant throne.

To not in words to speak its worth—
Angels' hearts to learn their.
There heavenly love with wisdom meet,
There love affection goes with truth,
To reveal in universal love,
An Eden of immortal youth.

Thine happy pair! May fabled nations
The *Sheela's* in your love find others
Thine happy pair! For angels loved your
Fishes upon the *supernatural*
Immortal in your bosoms rise,
For *Heaven's* in your love all *Heaven's* rise.

To leave your lives beyond the shore,
Selected for the R.E. Fun.
Memorials of the Fair Men.
Dangerous enterprises and heroic achievements
were in the remote ages not only the mark of
a young extended name, and the love, regard, and
honour of kings and nations, but they were
also a claim to gain the basis of the generous but then
high risk, (rebell, of the greatest personal character.
The young families of the North, often invited the
sons of princes, their superiors in birth and their equals
in beauty, but who had not the Southern men for the

a series of heroic deeds. The far-haired Harold, one of the most powerful leaders or princes of the North, was the present champion, was the object of the secret wishes of the highest persons of the time, on account of his extraordinary beauty, and the promise of valour and other royal virtues which he had exhibited. He, however, gave his affections to some obscure female who thus disappointed her home, but offered her hand to the British King, the Emperor of the East, or a Norman prince. Goals waited for answer, but Harold the Fair had not yet distinguished himself sufficiently to be worthy of her, and that he should never possess her till he had achieved the conquest of all Norway, the far-haired hero offered and also accepted.

Among the heroic deeds of fiction related by Flutarch, the achievement of the Argive woman deserves particular notice, not on y account of the singular character of the exploit which it was so widely known on account of its notoriety. When the Argive king of

hairs, but which the greatest part of the Argives
hath wish'd to hold greater; and was admiring to
As he to men's hardihood more of the contrary
the poetess, in pity for countrywomen, as if by im-
perceptual error, with more than masculine courage,
first it was to be fair, but of constant
mean and acuity, that she applied to the gods to
remedy for her situation of health. The gods
even in ancient times have known that in those
years mortal, as with male body generally triumphs
over the mind, the latter in certain cases possesses the
greater influence over the body than in more robust

person. They, accordingly, exhorted Telesila to endeavor first to overcome the infirmities of her body by the exertions of her mind, and to devote herself to the service of the Muses. Telesila, in compliance with the counsel of the gods, began to cultivate poetry, and directed such an assiduity over her countrywomen, that she was enabled to tune the lyre of Argos in defense of their integrity. Hailed by the people, the woman of Argos was the patroness of the delicate Attic muse, and the patroness of a free and independent nation.

men, and drove back beyond the gates the riotous Nanking King. Demetrius, who had already gained possession of the square of the town. After the departure of the city the former a portrait who had fallen were entered near the public road, that posterity and strangers who passed that way might see and be reminded of their father. The suffering heroines obtained the liberty of erecting a temple to the god of war, and of celebrating the anniversary of the restoration of Argos by a festival, which received the appellation of *The Eleutheria*, the festival of deliverance, because on that day the town appeared again to be a free city.

[illegible]

Far more rare and more praise-worthy than the heroic achievement of the Algerian women, was the modest and unobtrusive virtue of the Cyprian girl, the memory of which still lives as preserved by Plutarch (1) to insulate the virgins of Cyprus assembled with the youths of the other island, and when the same islanders, and the latter only, attacked, were

quately spectators of the version. On these occasions, the bands of love between the hearts of bondsmen and youths were continually tied. When those who had several daughters, declined in favor of one of her sisters, the others mustered a team from all farther southerly. The tyannan ladies boasted, that in the space of seven hundred years there was not a single instance of adultery or sedition among them; and if the assertion be true, the

principal causes of the unrequited passion and chastity, disunion were, the social instinct, which the goddess and the hero became acquainted with each other, and the good sense of the person, who would not separate lovers without important reasons, but, contrary to the contents of the other *Givings* regarded their reciprocal affection as the foundation of first future happiness in the conjugal state.

